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The Death of John Knox

by Thomas McCrie, D.D.

Knox did not long survive the good regent,* whose untimely death he, in common with the whole country, deeply deplored. Having returned to Edinburgh, he resumed, with his usual ardour, his ministerial labours, in which he was now ably assisted by his colleague, John Craig. But a stroke of apoplexy, from the effects of which he never fully recovered, and his incessant cares, brought on him prematurely the infirmities of age, and he was soon unable to make himself be heard in the large church of St. Giles. The following description of his personal appearance at this time, given by James Melville in his Diary, is exceedingly striking: "Of all the benefits I had that year (1571), was the coming of that maist notable prophet and apostle of our nation, Mr John Knox, to St Andrews. I heard him teach there the prophecies of Daniel. I had my pen and my little book, and tuk away sic things as I could comprehend. In the opening up of his text, he was moderat, the space of an halff-hour; but when he enterit to application, he made me sa to grew and tremble, that I culd nocht hald a pen to wryt. I heard him oftymes utter those threatenings, in the hicht of their pryde, whilk the eyes of monie saw cleirlye brought to pass. Mr Knox wald sumtyme come in and repose him in our college-yard, and call us scholars to him and bless us, and exhort us to know God and his wark in our country, and stand by the guid caus. I saw him everie day of his doctrine (preaching) go hulie and fear (cautiously) with a furring of martrijs about his neck, a staff in the ane hand,

*James, Earl of Murray, who succeeded to the regency after the deposition of his sister, Mary, Queen of Scots, was warmly attached to the Reformation. He was assassinated by a man whose life he had earlier spared after it had been forfeited to the laws of the country.

and guid godlie Richart Ballenden, his servand, haldin up the other oxtar, from the abbey to the parochie kirk, and by the said Richart and an other servant, lifted up to the pulpit, whar he behovit to lean at his first entrie: bot or he had done with his sermon, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it."

But the time was fast approaching when this zealous servant of Jesus Christ was to rest from his labours. Feeling his end approaching, he desired that some one would read to him every day the 17th chapter of John's gospel, the 53rd chapter of Isaiah, and a portion of the epistle to the Ephesians. To his colleague, elders, and deacons, assembled in his room, he said: "The day approaches for which I have long and vehemently thirsted, when I shall be released from my great labours and sorrows, and shall be with Christ. I know that many have complained of my too great severity: but God knows that my mind was always void of hatred to the persons of those against whom I thundered the severest judgments." On Sabbath, after lying quiet for some time, he suddenly exclaimed, "If any be present, let them come and see the work of God." He then burst out into these rapturous expressions: I have been these two last nights in meditation on the troubled state of the church of Christ, despised of the world, but precious in the sight of God. I have called to God for her, and commended her to her husband, Jesus Christ. I have fought against spiritual wickedness in heavenly things, and have prevailed." Having seemed to fall into a slumber, interrupted with heavy moans, and being asked why he sighed so deeply, he replied, "I have during my life sustained many assaults of Satan, but at present he has assailed me most fearfully, and put forth all his strength to make an end of me at once. The cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God who has enabled me to quench this fiery dart, by suggesting to me such passage as these: 'What hast thou that thou hast not received?' and, 'By the grace of God I am what I am'." A little after, he said, "Now, for the last time," touching three of his fingers as he spoke, "I commend my soul, spirit, and body, into thy hand, O Lord." He then gave a deep sigh, saying, "Now it is come!" His attendants, perceiving that he had lost his speech, requested him to give a sign that he heard them, and died in peace; upon which he lifted up one of his

hands and sighing twice, expired without a struggle. He died in the 67th year of his age, November, 24th, 1572. His funeral was attended by the regent Morton, all the nobility in town, and a vast concourse of people: and when his body was laid in the grave, Morton pronounced over it the short but emphatic epitaph: "There lies he who never feared the face of man!"

Such was the end of one whose name, while he lived, was a terror to the enemies of the reformation, and whose memory, since the day of his death, lay under a load of unmerited reproach, from which it has only lately been rescued. In the popular histories of the day, John Knox was held up as a fierce and gloomy bigot, equally a foe to polite learning and innocent enjoyment; and in his conduct towards the queen of Scots, to whose winning loveliness the rugged reformer afforded an inviting though most invidious contrast, he was represented as acting the part of a barbarian. We have cause to rejoice that the cloud of popular prejudice against our reformer has been dispelled, and his character placed in its proper light. It has been shown, that though sternly upright, and fearlessly courageous in the discharge of his duty, he was a tender-hearted and generous man; that his firmness as a patriot was based on the sincerest piety; and that the real design, as well as the effect of his measures, was to emancipate his country from superstition, ignorance, and barbarism, substituting in their place the blessings of education, liberty and religion. The attempts made to revive the exploded calumnies of his enemies, whether by the sentimental admirers of Queen Mary, or by the lovers of despotism and apostolic succession, have met with no credit or sympathy from the public; and, to their honour, the breasts of all true Scotsmen have once more learnt to vibrate in unison with the manly worth, the sacred patriotism, and the high-toned principle of the Scottish reformer.

Sermon (II)

by Rev. J. Colquhoun, D.D.

Text—"The Word was made flesh, and dwelt among us." John 1:14.

I proceed now to the third head of discourse, which was—To assign *reasons* of Christ's incarnation.

1. The eternal Son of God assumed the human nature to a personal union with himself, that the *prophecies and types* of his

incarnation might be *fulfilled in him*. Many prophecies of this were, under the Old Testament, announced to the Church. The Psalmist speaks of him as the Man of Jehovah's right hand, the Son of man, whom he hath made strong for himself. Isaiah speaks concerning him thus:—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "Unto us a Child is born, unto us a Son is given." "A man shall be as an hiding-place from the wind, and a covert from the tempest." "He shall grow up before him as a tender plant, and as a root out of a dry ground:" and "as a man of sorrows, and acquainted with grief." Jeremiah thus prophesies concerning him—"Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper." Ezekial speaks thus of him—"I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them and he shall be their Shepherd." Daniel prophesies of him as the Messiah who was to be cut off, but not for himself. Micah prophesies thus—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee He shall come forth unto me who is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." And Zechariah—"Behold, the Man whose name is *THE BRANCH*; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory." None of these prophecies could have been fulfilled in him, without his assumption of the human nature; nor without this could he have answered the various typical representations under the Old Testament; especially the bush burning though not consumed, and the law concerning the near kinsman.

If an Israelite, under the ceremonial law, had through poverty sold away his possession, or sold himself for a servant to another man, none had a right to redeem either his mortgaged inheritance to him, or him to his inheritance, but his GOEL, or near kinsman. We had all sold away the inheritance of eternal life for one morsel of forbidden fruit, and neither we nor any of our kindred were able to buy it back; and being reduced to the most abject poverty, by the loss of original righteousness, we had sold ourselves to the most sordid slavery, and were utterly unable to redeem ourselves from it. Now, the only begotten of the Father having, in the everlasting covenant, engaged to redeem by price and power, not only the inheritance of spiritual and eternal life to us, out us to this

inheritance; condescended in his love and in his pity to assume our nature, in order that he might become our near kinsman, and consequently have the right of our redemption devolved upon him. He should have had, agreeably to this illustrious type, no right to redeem us, if he had not, by assuming our nature, become our near kinsman.

2. The Son of God assumed our nature, that he might be *made under the law*, and be *capable of obeying and suffering* in our stead. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law", Gal. 4, verses 4 and 5. He engaged to become our Surety for those who were, in the everlasting covenant, given to him; and, as sustaining that character, to pay their debt of perfect obedience for life, by obeying the precepts of the law as a covenant of works in their stead, and their debt of complete satisfaction for sin, by enduring for them the full execution of the condemning sentence of the law. But seeing it was impossible for him to obey or suffer, considered as God, he assumed human nature, that he might, agreeably to his suretyship engagements, be capable of fulfilling all righteousness. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me", Heb. 10: 5. As the sin of the first Adam implied this, that though he was under the law, and obliged to obey it, yet he aspired to be above the law, and to be free from its obligations; so the glory of God, which had been obscured by this and every other sin, could not be retrieved, unless the second Adam, who had been naturally above the law, and nowise obliged to obey it, should be made under it as a covenant, and be obliged to yield obedience to it. The disobedience of those who are naturally obliged to obedience could not be compensated but by the obedience of Him who was NOT naturally nor originally obliged to obey. But because what the Son of God engaged to do in the room of his elect could not have been obedience, had he not been under the law and bound to obey it, he therefore assumed the human nature, that as a man he might be capable of yielding obedience, which as God only he could not be. On account of the *dignity* to which his human nature was advanced, in consequence of its union with the Divine nature in his Person, he was under no obligation to obey for himself, because his human nature never existed by itself, but, from the moment of its

assumption, subsisted always in his Divine person: notwithstanding, as he was hereby capable of obedience, he became bound to obey, as Surety for the elect. Besides, as in the character of Surety for them, he had engaged to bear the execution of the curse of the law for the satisfaction of Divine justice, he became man, that the sword of justice might have an opportunity of smiting him.

3. He became man, that the *honour of the Divine law might be supported*, and *Divine wisdom* be more illustriously *displayed* in his obedience unto death. He was "made of a woman, made under the law, to redeem them that were under the law"; that is to redeem them in a way fully consistent with the honour of the Divine law, and with the glory of infinite wisdom. If he had assumed the angelic nature, he might no doubt have been capable of obeying and suffering, and his obedience and sufferings might, perhaps, have had as much INTRINSIC value as they could have had in the human nature. But in that case, Divine wisdom could not have been so illustriously displayed, nor the honour of the Divine law maintained: whereas, in consequence of his assumption of the human nature, the wisdom of God is displayed to the uttermost, and his law is magnified and made honourable. In consequence of this, the law is honoured with perfect obedience in the same nature that disobeyed it; the curse is endured in the same nature that deserved it; Divine justice is completely satisfied in the same nature that offended it: God is glorified by the same nature that came short of his glory; Satan is conquered by the same nature that he overcame; death is endured in the same nature that was doomed to die; and the inheritance of eternal life was purchased in the same nature that lost it. In this the glory of Divine wisdom shines with transcendent lustre.

4. The Son of God assumed human nature, that he thereby might show his people HOW MUCH HE LOVED THEM. Love among men, wherever it is unfeigned, has an assimilating tendency. The Lord Jesus loved people with an immense love, and therefore he resolved, not only to make them partakers of a Divine nature, that they might resemble Him as nearly as it was possible for them to do, but to become a partaker of human nature, that he might be as like unto them in all things, sin only excepted; as it was possible for him to be. "Wherefore, in all things it behoved him to be made like unto his brethren," Heb. 2: 17. So infinite was his love to sinful men, that though the human nature was infinitely distant from the Divine, yet he took it into the nearest union with him-

self; and though it was far inferior in dignity to the angelic nature, yet he hath taken it up with him to the highest heavens, and exalted it, in union with his Divine nature, far above the nature of angels. The Apostle Paul informs us, that, clothed in human nature, Christ “ascended up far above all heavens”: and that “God set him at his own right hand, far above all principality, and power and might and dominion, and every name that is named”. Well, then, may we exclaim with the holy Psalmist, “What is man that thou art mindful of him! and the son of man that thou visitest him!”

5. Christ became man, that he might overcome Satan in such a manner as to put him to the greater shame—“As the children are partakers of flesh and blood, he also HIMSELF likewise took part of the same, that through death, he might destroy him that had the power of death, that is the devil.” If that wicked spirit had been overcome immediately by God, he would have had it to say, that he was conquered by one who was much stronger than he; if he had been vanquished by an angel, he would probably have comforted himself by reflecting, that he was overcome by one who was an equal match for him. But when he was vanquished by a *man* (for Christ, though not a mere man, was yet a real man)—I say, when he was overcome, and, as the Scriptures inform us, was dragged in triumph, and exposed to the view of holy angels and redeemed souls, by a *man*, with what confusion must that proud spirit have been filled! The Son of God therefore assumed our nature, that, as Satan had triumphed in the shame and destruction of it in the first Adam, he might baffle and triumph over him in that very nature over which he had triumphed.

6. Christ assumed a holy human nature, that he might thereby lay a *sure foundation* for his people’s *perseverance in holiness*. “Let thy hand be upon the *Man* of thy right hand, and the Son of man whom thou madest strong for thyself; so shall we NOT GO BACK from thee”, Psal. 80, verses 17-18. When man was at first made after the image of God, he was perfectly righteous and holy, able to love, serve, please and glorify God; but, seeing God did not unite our nature to himself by a personal union, the holiness that he had communicated to it was quickly lost; the fabric of it, as it were, fell to the ground. By permitting this most grievous loss, the Lord, as it were, declared, that no gracious relation between him and our nature could be secure and permanent, unless it were assumed to a subsistence in himself. This union then, is the sure

foundation of the Church's saving relation to God, as a God of grace, and of the conveyance of gracious influences to its true members; and so long as that foundation stands, the safety, holiness, and happiness of believers shall be secure. Now, the only-begotten of the Father assumed our nature, that it might, in personal union with him, be secured, and that our persons might never be in danger of losing conformity to him, or communion with him. "By him all things consist", Col. 1: 17.

7. He assumed our nature, that he might, in our nature, EXHIBIT AN EXAMPLE of what he would by his Spirit renew us unto, and of what we are bound to attain. His humanity, or our nature in him, was richly furnished with all those heavenly endowments, and divinely adorned with all those spiritual graces which were necessary to render it a perfect pattern of holiness to believers. Our nature was entirely divested of its original righteousness by the breach of the first covenant; so that none of the children of Adam could ever pretend justly to the smallest degree of true holiness, since that woeful apostasy, far less to such perfection of it as would render them capable of exhibiting a proper example of it. Christ, therefore, assumed the human nature, that he might again present it to the view of men, shining in all the beauty of perfect holiness, as an example for them to follow. "Such an High Priest became us, who is holy, harmiess, undefiled, separate from sinners." He took our nature into personal union with himself, that he might be the pattern of the renovation of the image of God in us. We are predestinated, says an apostle, "to be conformed to the image of his Son, that he might be the first-born among many brethren"; that is, the PATTERN of what he would advance the younger brethren to; that as they have borne the image of the first Adam, they might bear the image of the second.

8. Christ took unto him human nature, that in it he might be the *Heir* of all things, and might *secure the inheritance* of his spiritual seed from the second *forfeiture*. Whatever God imparts to his children, he bestows it on them by way of inheritance. He vested a great inheritance in the first Adam; he made him Lord and heir of all things under the sun. But man by transgression forfeited this inheritance, as well as that of spiritual blessings. Now, as this was an inheritance only for man, and as it could not be secured from a second forfeiture, were it again lodged with a mere man, the Lord vested it in the Man Christ Jesus, whom he appointed heir of all

things, Heb. 1: 2. He transferred it to him; he settled it in him, that it might never any more be forfeited. Now, Christ became man, that the inheritance intended for men who shall believe, might be settled and secured in him. When a man receives an inheritance, its burdens and debts descend to him along with it. In like manner, the inheritance of spiritual blessings and temporal blessings descended to Christ Jesus with all its burdens. There was a burden of boundless debt upon it—the debt of infinite satisfaction for sin, and of perfect obedience for a title to eternal life. This debt it behoved him to pay, else he could not lawfully possess the inheritance in name of his people; and this, as was already said, required his assumption of the human nature.

9. The Son of God became man, that he might have an *experimental knowledge of his people's infirmities*; or, as it is expressed by an apostle, that he might be *touched with the feeling of their infirmities*. In consequence of his omniscience as a Divine Person, his knowledge of the infirmities and trials of his people, even before his incarnation, was as exact and comprehensive as it was possible for it ever to be. But it was only in consequence of his incarnation and subjection to the sinless infirmities of human nature, that it was rendered experimental, and that he could be properly said to sympathise with his people in such circumstances, from his own experience. It is because he himself hath suffered, being tempted, that he is able in this sense to succour them that are tempted. Oh how comfortable, how reviving, that the believer's great High Priest is more sensibly touched with the feeling of his infirmities, his distresses, than he himself can be! And he is not more sensibly touched with the feeling of them, than ready, in his own time and way, to remove them.

Lastly, Christ assumed the human nature, that, in its exalted state at the right hand of God, it might be the *pattern or model of that glory* which will be conferred on the *souls and bodies* of his redeemed after the resurrection. The apostle Paul informs us, that their bodies shall be fashioned "like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself", Phil. 3: 21. Oh, how transcendently bright is the glory, how resplendent the lustre, that is to be seen on the humanity of our adorable Immanuel! And how reviving to think that the bodies of all the saints will resemble his glorified body, in as high degree as infinite power and immense love can make them!



From what has now been said, the following inferences may be drawn:—

1. If the love of our Divine Redeemer to us was so ineffably great as to determine him to stoop so low as to become man, in order that he might be *like unto us in all things*, sin only excepted; should not the same amazing love constrain you whom he hath redeemed, to press toward *perfect likeness to Him* in the Beauty of holiness? Did he take unto him our nature, that he might be capable of dying for our offences, and of rising again for our justification; and should not we desire and endeavour above all things to be planted together in the likeness of his death, by dying to sin, of his resurrection, by rising to righteousness, and walking with him in newness of life?

2. Is the union of the Divine and human nature in the person of Christ a SURE FOUNDATION OF HIS PEOPLE'S PERSEVERANCE in union with him, and conformity to him? Let believers, then, be encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus". This personal union is, and will continue to be, an everlasting security for the perpetuity of the mystical union between his person and the persons of believers. It will be as easy for an enemy to ascend to the celestial throne, and tear asunder the glorified humanity from the Divine person of our exalted Immanuel, as it will be to dissolve the union which subsists between him and the weakest member of his mystical body. "Because I live, ye shall live also."

3. Is the human nature of Christ intended to be the pattern after which his spiritual seed are renewed and advanced to perfection of holiness? Then let the believer, by the renewed exercise of particular trust in him, constantly derive from his fullness grace to make him come "to the measure of the stature of the fulness of Christ", or, "grow up unto him in all things who is the head".

4. Let us *meditate* often on the glory of the person of Christ. There are such mysteries in his adorable person as will be sufficient to employ the contemplative mind, and to afford new matter of admiration to it throughout all eternity. "Without controversy, great is the mystery of godliness; God was manifest in the flesh . . . " The spiritual and devout contemplation of the glory of the great mystery would be attended with many advantages to the exercised Christian; it would promote establishment in the faith, increasing resemblance to Christ in his image, and the cure of

earthly mindedness. All the spiritual exercise of the saints proceeds upon, and relates to, the mediatorial person of Christ

5. How tender, how great, is the compassion of the Lord Jesus to his afflicted children! He is touched with the feeling of their infirmities. He is as willing as able to sympathise with and relieve them. What high encouragement, then, have they, to come boldly to the throne of grace, and plead the promises of his name!

6. In conclusion: How highly is our nature dignified in the person of our Redeemer! Human nature in its first creation was made a little lower than that of the angels; but now, in the person of Christ, it is exalted far above their's. "To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool," Heb. 1: 13. Should not this distinguishing honour believers, constrain you to glorify your exalted Redeemer in your bodies and in your spirits, which are his?

Pastoral Letter

Rome, April 2, 1881.

My dear Friends,

Though I have gone away for a season I feel that I am not separated from you, for I find you in my heart wherever I go. Recent circumstances constrained me to think of our final separation on the earth, but in forecasting this I found that you and I were so associated that, if I could not remove you from the court of my conscience, no more would I remove you from the love of my heart. If there must be an early parting, we must all yet stand together before the Great White Throne of Judgment. All who part here must gather together there. And even that gathering is in order to another separation. The mixed multitude shall be divided by the Great Shepherd—the righteous, placed at His right hand—not one of them wanting—shall go to life eternal, and the wicked, placed on His left—not one of them wanting shall go to everlasting punishment. In view of all this blessed are all those who are united to the person, washed by the blood, and sealed by the Spirit, of the Lord Jesus, and whose hope is sanctioned by the Word of the living God!

If, through the mercy of God, I shall return to my work among you again, I will have nothing to preach to you except what I

preached to you before. Hitherto I have taught you what I believed to be the counsel of God, giving prominence to those truths which, in seeking a resting-place for my own soul, I found to be of primary importance—the utter ruin effected by the fall—the sovereignty and riches of New Covenant grace—the eternal Godhead and true humanity of Jesus Christ—His atoning sacrifice with its infinite value and infallible efficacy—the certainty of the application of redemption to all for whom, as a substitute, Jesus died—the necessity of regeneration by the Holy Ghost, in order to an entrance into the kingdom of grace on earth, and of perfected sanctification, in order to passing through death into the kingdom of glory in heaven; of leaving “the first principles of the oracles of God”, in advancing acquaintance with the doctrines of grace, in order to evidence our being taught of God; and of bearing fruit in sobriety, righteousness and godliness, that we may certify to our conscience, and prove to the Church, that we have passed from death unto life. These, if I resume my work, will continue to be my main themes, as they have been in the past, while declaring to all, without any exception, that they are called by God to receive, and rest upon, the Lord Jesus Christ, for salvation, as He is presented to us in “the word of the truth of the Gospel”.

In these days of unrest, when men are blindly groping after novelties, it would be well to have our hearts fed by this manna, which never waxeth old. Steadfast and immoveable in the faith we can never be, unless the everlasting verities of the Gospel give both strength and gladness to our hearts.

There are some of you who, hitherto, have cared for none of these things. You take help from the Prince of darkness, though ye wot not of his presence and his power, in keeping your souls benighted, that so you may find it easy to walk in the way of your heart. And willingly subject to this fell power, you rebelliously resist the will, and madly reject the counsel of God, and resent the strivings of His Spirit. But all the sparks of truth, which you have laboured to extinguish in your souls in order to create the darkness which your hearts were craving, shall yet be gathered into one great fire on the bosom of your conscience, in order to burn up all your joy and ease and hope. The Lord grant that this may be done in mercy by a Spirit-given conviction of sin! If not, then it shall take place in righteous retribution, and the fire thus kindled shall

penetrate your souls with a scorching that shall never end. The Lord requireth that which is past, and the words of God which, when they were addressed to you, you treated with indifference, shall yet command your attention, and shall utterly and awfully overpower you.

There are among you not a few who cannot but know that your souls are yet lying where the fall has left them. You dare not hope that it shall be well with you, at the latter end, if you experience not a change to which you as yet are strangers. How, in such a plight, and in view of the end of all things, and while not having a moment beyond the present which you may call your own, can you be at ease? It can only be by accepting a promise from him who was "a liar from the beginning", and who lies that he may murder. He tells you that tomorrow is the day of salvation, while He who cannot lie tells you that it is "Today". But you receive the liar's word, and reject the word of God, and, resting on a falsehood, you float down on "the course of this world" to eternal woe. And you pervert the counsel of God in order to deepen your delusive sleep. You know that salvation is of God, and you say that if it comes at all it will find you somehow and somewhere ere you die. But can you endure not to know that the salvation of God is yours? At least you know that if it be not yours the eternal woe of hell is right before you. God does not reveal His secret things to you, but He calls you to bethink you of what lies before you, and now, without delay, to flee to Jesus from the wrath to come. And the very knowledge you have of your present state but makes it all the easier for you to abide in it. You look down on those who are less enlightened, and your sense of superiority but emboldens you to advance in the way that leads down to death. You have been only hardened by that which ought to alarm you. You have acquired an unholy familiarity with the terrors of the Lord, till you have become bold to despise them. The light that is in you surely is darkness if it be such as this, and will, "except ye repent", go out at last in the darkness into which the sun of righteousness shall never shed a ray. O, "while it is called 'today'," shake off your slumber, break through the spell of delusion, and put all away from before your soul's attention which engrossed you before, till the great question, "What must I do to be saved?" is addressed by you to the Lord and answered by the Lord to you.

There are others among you of whom I stand in doubt; and none

the less—but all the more—because they do not stand in doubt of themselves. Such familiarity with the things of God as banishes reverence from the heart, so favourable an estimate of one-self that it is easy to exercise a lifeless hope, which the great enemy finds it to be his interest not to challenge or disturb, a self-complacent resting on the past that allows no straining after growth in grace, a readiness in practice to take the side of Christ or of the world as may be found most convenient, the neglect of closet intercourse with God, are the things against which I in love would warn you. At once and for ever have done with all that will not abide the trial by fire, by which all shall be burned which has not been produced by the renewing power, and is not sanctioned by the infallible Word of God.

There are some among you with whom, now and for ever, I desire to be associated, thinking of you, as I do, as having the fear of God in your heart, and as poor sinners cleaving, in your helplessness, to free rich saving grace through Christ crucified. To such I would say, do not expect to be less dependent on the grace of God than you have been in the past, and be afraid of the consciousness of that dependence passing away from your heart. Your only strength is in the grace that is in Christ, and you reach it only as by faith you lean with your weakness and unworthiness on Him in whom all fulness dwelleth. Forget not that your souls can only thrive in the measure in which you watch and pray, and your heart, constrained by the love of Christ, keeps your hand to the work which the Lord has given you to do. Seek grace to move you to take a deeper interest in those around you who yet know not God. Restrain not prayer for an outpouring of the Holy Spirit in His convincing and converting power. And, brethren, pray for me, that the Lord may make profitable to my soul His present dealing with me, and thus prepare me for future work on earth, or make me ready for the kingdom in which no one shall ever say, "I am sick".

Amidst the prevailing spiritual ignorance, the silly superstition, and the rampant ungodliness of the Continent, I am impressed, as I never was before, with the great responsibility of all who live in our native land; and I am thoroughly persuaded that no one, who desired the ruin of Scotland, could devise a more effective way of fulfilling his purpose, than by decrying as superstitious our Sabbath-keeping, and by endeavouring to create a taste that would be

gratified by a departure from the simplicity of our Presbyterian worship. Either the grossest superstition or open infidelity must prevail where the Sabbath is not observed. This is the lesson taught by the state of things on the Continent; and therefore, with all the earnestness of which my heart is capable, and with all the energy which I can put forth, I feel bound to warn you, and all whom I can address, against the neglect of Sabbath observance, which is invariably the result of a decline in faith and spirituality, and is surely followed by general immorality. Profanity and vice are inseparable, though the latter may, at certain stages, wear a mask that hides its deformity.

The great kindness of my brethren, in giving supply during my absence, has kept anxiety, as to your being provided with the bread of life, from invading the season of my rest, and made it easier for me to obtain all the benefit which it was fitted to yield. I now at last find that bodily vigour is returning, and as I feel—so to others do I seem—greatly improved in health since I reached the warm climate of the sunny south of Italy. I am now on my way to my home and my work, at the disposal of Him who doeth all things well.

I am,

My dear Friends,

Your loving Pastor,

John Kennedy.

Cremation

by Rev. John Colquhoun

The disposing of dead bodies by cremation has become very common in our day, so that it has almost become the rule and not the exception for persons occupying public stations in life to be cremated. Cremation Societies advertise cheap rates in the newspapers and every effort is made to cause this practice to become more widespread by holding out that it is more to the benefit of the health of communities than the burial of the dead. Many also argue that it is unimportant whether the body goes back to its elements by the slower process of the grave or by the speedier process of burning, and are loud in their expressions of preference

for the latter without, we believe, ever giving it serious thought, or seeking any other foundation for their preference than a growing volume of public opinion. Having given this subject serious thought for a number of years back we have noticed two things in particular in connection with it — First, that its popularity increases as true religion declines, and, Second, that those who leave instructions for their bodies to be cremated, are, with very few exceptions, men and women in whom true and vital godliness is conspicuous by its absence. This ought to cause us to examine the subject of cremation in the light of God's infallible Word, which ought to be our rule in all things.

In the Old Testament we have a record of the death of many of God's dear saints, and where any of them gave instructions concerning the disposal of their bodies, they clearly stated that it was to be by burial. Abraham's first possession in the land of Caanan was a burying-place where he "buried Sarah his wife in the cave of the field of Machpelah," where afterwards he himself was buried. Jacob took an oath of Joseph that he would bury him in the cave of Machpelah, and Joseph himself took an oath of the children of Israel that they should carry his bones out of Egypt, which the Apostle brings before us in the eleventh chapter of Hebrews as having been done by faith. But in this matter we have a higher authority than the actions of men, the example of God Himself, for we read concerning the death of Moses, that he "died there in the land of Moab, according to the Word of the Lord, and he buried him in a valley of the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." In the New Testament God again sets the example for when He died in our nature He chose not to be cremated but to be buried thus fulfilling what was written of Him, "And he made his grave with the wicked and with the rich in his death," and so leaving an example for his people to follow.

To the child of God the burial of the dead is agreeable to the hope of a resurrection. The Holy Ghost says in Isaiah 57:2, in connection with the removal of the righteous, "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." This hope may be even more clearly set before us in Job 19: 25, 26. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see

God." That which is sown in corruption is raised in incorruption. Their sleep in the grave is a sleep in Jesus, and on the resurrection morning they shall awake and be satisfied with His likeness.

In the Scriptures we find only two passages which clearly refer to the disposal of bodies by cremation, that is, in 1 Samuel 31:12, where we read that the body of Saul and the bodies of his sons were burnt at Jabesh, and in Amos 6:10. In connection with both these instances we find that religion was at a very low ebb in Israel for they "were mingled among the heathen, and learned their works." They had forsaken God, "the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," and what comfort could be found by them in the belief of a resurrection? This is exactly the position of many today. They despise the Bible and yet their very consciences tell them that it must be true, and if true, that the resurrection of the dead can have no comforts for them. This has led many to prefer cremation to burial for behind cremation there is the idea of the destruction of the body in such a way that it will be impossible for it to have a resurrection. Cremation is common among the Hindoos to the present day, while it was extensively practised among the Celts and Norsemen before the advent of the Christian religion among them, but on embracing Christianity they turned away from this manner of disposing of their dead. From this we see that it is a pagan and not a Christian practice.

Further it violates all natural feelings. Those of our readers who have given the subject serious thought will find it very difficult to prefer cremation to burial in the case of those to whom they are bound by ties of tender love. Where parties are united by the double tie of natural and Christian love and death makes it imperative that the living should seek a place where he might remove his dead out of his sight, can any who have experienced that love think without horror of casting into one of these "furnaces for the dead" the wife who has been to him "as the loving hind and pleasant roe," the child who has been the subject of his many prayers at a throne of grace, or the mother in whose lap he was tenderly nursed in the helplessness of childhood. Where no such horror is felt in connection with such a matter, it is our firm conviction that tender love is conspicuous by its absence, and that in this we are bearing an unmistakable proof of being given over to the judgments of the Most High.

(F. P. Mag. July 1941)

Church Discipline

There are two extremes relative to the administration of church discipline which members of church courts would do well to guard against. There is the danger of loose and lax sentimentalism overcoming one's better judgment on the one hand, and a stern unrelenting rigidity impervious to evidence of repentance, on the other. The former dangerous extreme tendency has been the fertile cause of denominational backsliding and the prevalence of soul-ruining heresies in the history of the Christian Church, while the latter equally dangerous extreme has been the cause of making many office-bearers actual, if unconscious, persecutors of members of the mystical body of Christ, whom the Holy Spirit had restored after a grievous public fall on the part of particular backsliders.

Those who yield to the former extreme allow themselves to be moved by personal considerations of pity for the individual, and other mixed motives, thus, often unintentionally, undermining church purity, while the other side are carried away by zeal and faithfulness, as they imagine, to such an extent that they forget that they themselves are still in the body, fallible creatures, often guilty of limiting the Holy Spirit, who is as much, to say the least, glorified in the penitent restoration of a backslider, as when He originally regenerates a precious immortal soul. If in the case of the former, personal considerations of favouritism influence their attitude and action, too often in the other extreme case it will be found that personal animosity, perhaps of long standing, against an individual backslider may assume the subtle disguise of zeal and faithfulness to the glory of God and the purity of the Church, whereas examination and scrutiny of the actuating motives in the history of the case may reveal a personal desire to keep a fallen brother down in the ditch even when the Holy Spirit has restored him, in humble self-effacing penitent modesty, to the Divine favour. Jealousy is as cruel as the grave.

Rev. Robert Murray McCheyne at one time thought that if he preached a full-orbed Gospel, church discipline would look after itself, but he soon found that if he had not been as faithful and zealous relative to church discipline as he was in preaching the Gospel, he would soon have no Gospel to preach. One of the Puritan fathers declared that "he who cannot forgive others breaks the bridge over which he must travel himself, for everyone

has need to be forgiven." The importance of church discipline, in its terrible severity, is exemplified in the cases of Ananias and Sapphira on the threshold of New Testament church history, so that for all future time men privileged to administer church discipline should not trifle with it. As the Most High, however, mingles judgment with mercy in all His dealings with His covenant people during the course of their earthly pilgrimage, it always becomes us, in this connection, to remember the faithful admonitions: "Let him who thinketh he standeth, take heed lest he fall," and "If a brother be overtaken in a fault ye which are whole restore such an one in the spirit of meekness, lest ye also be tempted."

(F. P. Mag. Aug. 1941)

Questions and Answers

Quest. How may we know whether we shall go to be with Christ when we die?

Ans. If we are in Christ while we live, we shall go to Christ when we die; union is the ground of privilege; we must be in Christ before we can be with Christ.

Quest. How can we be in Christ?

Ans. By faith; faith is the uniting grace; it is the vital, radical, cardinal grace; this gives the interest. Faith is the queen of the graces; by faith we take Christ as a husband, and give up ourselves to Him as a Lord; faith is a Christ-appropriating grace; it has both a relying and an applying faculty; Christ is the ring, faith is the finger that puts on this ring.

Quest; How may we know a true faith from a spurious one?

Ans. 1. True faith is ever found in an heart deeply humbled for sin, Acts 2: 37. 'They were pricked in their hearts;' here was the first budding of faith; you never saw a flower grow out of a stone, nor faith out of an heart of stone. Faith is an herb that grows always in a moist soil, in a weeping eye and a broken heart, Mark 9: 24, 'The father of the child cried out with tears, Lord, I believe.' This flag of faith grows in the water.

2. True faith is operative: it works out sin, Acts 15: 9, it works by love, Gal. 5: 6, it is full of good works, James

2: 17, it makes the tongue speak for Christ, the head study, the hands work, the feet run 'in the ways of His commandments;' faith comes with power upon the heart, 2 Thess. 1: 11, 'The work of faith with power:' it has a restraining and constraining power; by this we may know whether ours is a true faith or not.

Thos. Watson.

Posadh an Anama ri Croisd

Leis an Urr Eideard Pearce (A.D. 1672)

(Air a leantuinn bht t.d. 312)

5. Bì cìnnteach gu'n ròghnaich agus gu'n gabh thu a'd' ghia-caibh Criosd agus a chrann-ceusaidh, cha'n e mhàinn Criosd agus a chrùn; Criosd air a cheusadh cho maith ri Criosd air a ghlòrachadh; Criosd air cumhachan fulung air a shon, cho maith ri rioghachadh maille Ris, ma tha E dha'd ghairm gu sin. Is ann mar so mar an ceudna tha Criosd dha thairgse féin, agus 's ann mar so a dh'féumas E bhi air a ròghnachadh agus air gabhail Ris leinne. "Ma's àill le neach air bith teachd a'm dheigh-sea, àicheadhadh se e féin, agus togadh e air a chrann-ceusaidh, agus leanadh e mise." Mata 16: 24. Agus "Ge b'e neach nach giùlain a chrann-ceusaidh, agus nach lean mise, cha'n eil e'n comas dha bhi'n a dheisciobal dhòmhsa". Luc. 14: 27. Tha cuid air son Chriosd agus a chrùn, ach stadaidh iad aig a chrann-ceusaidh: Tha iad air son Chriosd a rìgheachadh, ach cha'n eil iad air son Chriosd air a ghéur-leanmhuinn. Ach, a luchd mo ghràidh, na'n ròghnaicheadh sibh E chùim a bhi air 'ur pòsadh Ris féumaidh sibh a ròghnachadh ceusda air a chrann, cho maith ri air an rìgh-chathair air a ghlòrachadh; 's e's ciall dha sin gu'm féum sibh a ròghnachadh le run suidhichte gu fulung air a shon ma tha E dha'r gairm gu sin; Féumaidh sibh a ròghnachadh mar neach air a ghéur-leanmhuinn agus air a chur gu eiginn air thalamh, cho maith ri mar neach air a ghràdhachadh agus air a ghlòrachadh air neamh. Ann am focal, féumaidh sibh a ròghnachadh air son a chuid is fearr, na air son a chuid is miosa, anns a h-uile staid agus suidheachadh, le uile dhuilgheadasan cho maith ri a shochairibh, le a bhocdainn, a phrìosan, a mhaslaidhean, a bhàs, a chumnartan, a chòmhragan, agus an leithidean sin. 'S e sin r'a radh, féumaidh sibh a ròghnachadh le inntinn thoileach, a dhol tre na nithean so

uile aig iaratas, air a sgàth-san; agus so da-rìreadh dùnadh a stigh Ris, air a chumhachan Féin. 'S e so cainnt Chriosd do'n anam 'n a thairgse Féin dha: Anam, tha mì toileach a bhì air mo phòsadh riut, tha mì toileach mì féin a thoirt thairis dhuit, le, 'uile shaoibh-reas agus lànachd, agus ma bhios iad sin uile agad agus mise, feumaidh tù bhi toileach fulung air mo shon, a bhi air do mhaslachadh, a bhi air do ghéur-leanmhuinn, bhi air do chur am prìosan, seadh a bhi air do mharbhadh feadh an latha gu leir, 'n uair is àill leam do ghairm dha ionnsuidh. Agus gu'n teagamh tha creidimh 'n uair a tha e ceart a dùnadh a stigh Ris air na cumhachan sin. Tha mì toileach, deir an t-anam, air dhà bhi air a ghluasad le fìor spiorad a chreidimh; Criosd air cumhachan air bith a chi E iomchuidh, Criosd leis a chrann-cheusaidh, Criosd le masladh, le prìosan, le bàs, le nì air bith a thoilicheas E, a roghainn air deanamh as eugrahaais. Agus da-rìreadh cha leig sìnn a leas a bhi fodh eagal na uamhas riomh 'n chrann-cheusaidh; oir cha'n eil crann-ceusaidh air bith cho searbh 's tha Criosd milis; cha'n eil nì is urrain sìnn fhuilung air son Chriosd a tha airidh air a choimeas ris a ghlòir a tha gu bhi againn ann an Chriosd, agus maille ri Criosd. A bhar air sin is airidh Criosd air fulung air a shon; agus, uime sin, fàilte do Chriosd, fàilte do'n chrann-cheusaidh mar an ceudna. Gu fìrinneach, a luchd mo ghràidh, tha crann-ceusaidh Chriosd milis, gleidh mhilis mar a tha E dha dheanamh. Tha'n crann-ceusaidh milis agus cùbhraidh aig Criosd, tha aon ag ràdh, air a chompanachadh le ùrachadh milis, le gràdh Dhé, le aoibhneas anns an Spiorad Naomh; uime sin na bitheadh eagal roimhe, ach ròghnaichibh Esan le a chrann-ceusaidh cho maith ri a chrùn.

6. Bithibh cìnnteach gu'n ròghnaich sibh Criosd trie, agus na smuaintichibh na aon ghnìomh na obair, a bhi dha ròghnachadh agus dha dhlùth-ghabhail thugaibh, na'n deanadh sibh gnothuch cìnnteach de Chriosd agus pòsadh Ris, ròghnaicheadh sibh agus ghabhadh sibh Ris gach latha. Tha sìnn ullabh air a bhì'g amharc air obair a bhì ròghnachadh agus a bhi dùnadh a stigh ri Criosd mar aon obair a mhàinn; ach, a luchd mo ghràidh, 's e h-ann ach obair a bu chòr a dhol na ceann a ghnàth. Le bhi dol na ceann tric bu chòr dhuinn a bhi fàs nì's fallain, nì's làdir, agus nì 's soilleir. Mar a nì an dara clobhualadh mearachdan a cheud aon a chur ceart, mar sin nì gnìomharan athdheanta creidimh ann an so suas teachdan gearr a cheud ghnìomh a chur ceart. Da-rìreadh, is e mo chomhairle dhuibh gu'n deanadh sibh uibhir de choguis dheth bhi ròghnachadh

agus a dlùth ghabhail Chrìosd as ùr a h-uile latha agus a bhi'g ùrn-
aigh a h-uile latha, gu h-àraidh ma tha sibh aon chuid na'r Crìos-
duidhean oga na 'n ar seann Chrìosduidhean fodh neoil dorchadais.
Rinn Pòl ròghainnean as ùr do Chrìosd gus an am mu dheireadh
Phil. 3: 8, 9. 'S dleasdanasan na muinntir a tha creidsinn, a bhi
creidsinn; "Na nithean so sgrìobh mi do 'ur n-ionnsuidh-se a tha
creidsinn ann an ainm Mhic Dhé; chùm gu'm bi fios agaibh gu
bheil a bheatha mhaireannach agaibh, agus a chùm gu creid sibh
ann an ainm Mhic Dhé." I Eoin 5: 13. Chreid iad agus bu mhath
Leis iad a chreidsinn gach latha os ùr; agus mar sin bu mhath leam-
sa sibh a chleacadh gnìomh mòr a chreidimh gach latha ann a bhi
dùnadh a stigh ri Crìosd, a chum agus gu'm biodh gach latha na
latha pòsaidh eadar sibh agus Crìosd; agus mar sin, mean air mhean,
gu'n tigeadh sibh gu mothuchadh agus comhfhurtachd a phòsaidh
so. Leugh mi mu chuid nach d'thainig ann an sealladh agus mot-
huichadh air an aonadh so ri Crìosd gus an do ghabh iad an cùrsa
so.

Mar so nochd mì dhuibh cia mar a thig sibh gu bhi air 'ur pòsadh
ri Crìosd, cho math ri cìod e ghné Fear Pòsda a thà E, na nithean
mòr a tha E deanamh air son a chéile, agus cia cho mòr 's a tha a
chridhe suidhichte air pòsadh ri peacaich. Nis, an gabh sibh an
cùrsa so? Na am bì a h-uile nì air a chall chuibh? tha e comasach
gu'm bì na h-uile nì eadar-dhealaichte a thaobh buaidh orra-san a
leughas na chluinneas na nithean so. Tha dochas agam gu'm bi cuid
air an cosnadh agus buaidh air a thoirt orra gu Crìosd leo; thaobh
cuid eil, tha eagal orm, gu'n diùlt iad na h-uile nì le tàir, agus gu'n
dean iad aon chuid tre spiorad mì-naomh, na neo-mhothuchadh air
an fhéum orra, na mì-chùram mu na nithean sin uile. Ma dhiùltas
anam air bith iad tre spiorad aingidheachd, their mì ri leithid sin a
dh'anam a' nì tha Solamh ag ràdh ris an fhear-fochaid, "Ma bhios
tù glic, bidh tù glic dhuit fein: ach ma bhios tù ri fochaid, is tu
fein a mhain a dh'iomchaires e." Gnath. 9: 12. Giulainidh tu fein
t-uile pheacaidhean, agus an fhearg uile agus fearg Dhé air an son.
Ma dhiùltas neach air bith na nithean sin tré spiorad neomhothac-
hail air am feum orra, agus an còir annta, tha'n cùis nì's truasaiche,
oir mar is neo-mhothachaille tha iad air an truaighe as eugmhais
Chrìosd is ann is motha an truaigh sin aca. Cìod nì's truaigh, a deir
Austin, na duine truagh agus gu'n truas aige dha fein? Faodaidh
cuid eile, faodaidh e bhi, seasamh ann an teagamh agus air chrith,
nach dàna leo aon chuid diùltadh na dhlùth ghabhail thuca, gu'n a

dhiùltadh do bhrìgh gu'm bheil am feum air Crìosd cho mòr, luach Chrìosd cho àrd, agus cionta diùlta Chrìosd cho dubh; 's nach dlùth ghabh iad Ris, do bhrìgh gu'm bheil am peacaidhean cho lionmhor, agus an neo-airidheachd cho mòr sin theirinn, Sguir dhe do chrith, agus na cuir dail nì 's fhaide na do dhùmadh a stigh ri Crìosd; 's e do pheacadh, bithidh e dhuit na nàire agus na bhròn gu'n do dhiult agus gu'n do chuir thu cùl ri Crìosd cho fad, ag ràdh còmhla ri *Austin* ghràdhaich mì thù tuilleadh is anamoch, O! thusa cho aosmhor agus gidheadh cho ùr ann a' maise, ghràdhaich mì thù tuilleadh 'us anamoch. Mar mhisneach theirinn riut mar a thubhairt an seirbhiseach r'a thigearn air a leithid so de dh'àm, "A thighearna, rinneadh mar a dh'òrduich thù, gidheadh tha àite falamh ann fàthasd". Luc. 14: 22. Ged a thuair mòran pheacach, agus peacaich mhòr, tròcair, gidheadh tha àite falamh ann dhuit-se, agus air son na h-uile aig am bheil inntinn air son Chrìosd. Tha àite falamh ann an cridhe Chrìosd, tha àite falamh ann an gairdeanar Chrìosd tha àite falamh na chùmhanta, tha àite falamh 'n a rioghachd, tha àite falamh 'n a rìgh-chathair, maille ris an Athair air do shon. Ach ma dhiùltas neach air bith tairgse so a ghràidh, agus a leanas iad air sin a dheanamh, gheibh iad so mu dheireadh a mach, gu bheil àite falamh an ifrinn, àite falamh anns an t-slochd ifrinneil, àite falamh ann an àite a pheanaid air an son, Uime sin mar a tha beatha agus bas air a chur fa'r comhair, tha mì guidhe oirbh sibh a ròghnachadh beatha, agus cha'n e bas, a chùm gu'm bì sibh beo gu bràth.

(R'a leantuinn.)

Book Reviews

"Plain Mr Knox" by Elizabeth Whitley; Paperback 45p. Scottish Reformation Society

The 24th November, 1972, will mark the 400th anniversary of the death of John Knox and this book, first published in 1960, has been reprinted by the Scottish Reformation Society as part of their contribution towards the commemoration of that event. As might perhaps be gathered from the title the author has not written an exhaustive and detailed biography comparable to McCrie's "Life of John Knox", but she nevertheless shows that she is master of her subject and, clearly after much research, has striven to present a

true, factual, account of Knox's life and labours. She writes throughout in a most sympathetic manner and with a literary style that grips the attention of the reader and sustains his interest from beginning to end. While not necessarily agreeing with the author's sentiments in every respect we have no hesitation in recommending it to all who read this brief note. We heartily wish her book a wide circulation.

J. MacL.

The Grace of God in the Gospel: Banner of Truth; Paperback 137 pages, 30p.

This paperback, written by four Oxford under-graduates, makes informative and heart-searching reading. The aim of the authors is to present and expound what they believe are the basic truths of the Christian Gospel, demonstrating these from the teaching of Scripture, and showing some of the ways in which these truths are being diverted and misapplied. They have effectively achieved their aim. The Introduction to the book states that the idea of being saved from wrath has been lost in the polite re-wording of much Biblical truth. The Church is much given to talk of unity, but the authors believe that there can be no real unity without Truth as a basic presupposition. The book 'is the restating of a very old, well-formulated doctrine, which finds expression, for instance, in the 39 Articles and the Westminster Confession'. Our final authority, says the book, must be the Scriptures alone, which contain many warnings against false gospels. The authors are convinced that much modern preaching which purports to be evangelical falls short of Scriptural teaching, and has little in common with the example of the Master Evangelist, the Lord Jesus Christ.

With the Lord's blessing, this little book could be the means of correcting some of the mistaken views held among many professing Christians, and of informing them of the Truth as it is in Jesus.

M. MacI.

Notes and Comments

The Prime Minister and the Pope

The visit by Mr Edward Heath, the Prime Minister, to the Pope of Rome early in October is to be deplored. Political leaders vie with one another in paying deference to the "Man of sin and Son

of perdition". Little good can be expected as the outcome of this visit either for Northern Ireland or for this country but rather the contrary.

The Pope of Rome poses as the representative on earth of the Prince of Peace and yet is Head of the most diabolical system on the face of the earth. What effrontery it is for the leader of a system which has been responsible for more bloodshed in the earth than any other system to address others on the need for the rejection and condemnation of violence in whatever form it may manifest itself. Let Mr Heath lay to heart that the Pope of Rome is no friend of Great Britain, nor of righteousness and truth.

Prison Discipline

The very relaxed attitude of Prison Authorities to indiscipline in prisons throughout the country has forced itself on the attention of the public recently through a series of prison strikes. The disclosure, also, of the outing in a London park granted by Mr Dorothy Wing, Governor of Holloway Prison, to Myra Hindley, the Moors murderess, caused much public disquiet. In the latter case it was reassuring that Mr Carr, the Home Secretary, rebuked Mrs Wing for an error of judgment and called for a review of arrangements under which women prisoners were allowed out under escort at the discretion of the governor. It is indeed time that new attitudes appeared in connection with crime and its punishment. If punishment is not seen to be punishment and felt to be punishment the administration of justice becomes a hollow farce. We hope that the Home Secretary will continue to adopt a firm line.

Sabbath Drinking in Stornoway

The decision of Mr James MacIennan, a County Councillor and owner of the Acres Hotel to open his bar on Sabbath led to a storm of protest from residents. After several attempts had failed to make Mr MacIennan change his mind, the Lewis branch of the Lord's Day Observance Society took steps to apply for a veto poll which, if carried, would prevent the sale of alcohol in the area. We understand that after an assurance being given that other licensed premises would not be opened on Sabbath the Society Branch decided not to proceed with the veto poll.

Religion in Russia

A demand by the Communist party newspaper, Pravda, that a more militant campaign to stamp out religion in the Soviet Union be mounted, suggests that all the attempts by the Communists to destroy religion and religious belief have failed. How blind the fanatical Russian rulers are to the discovery made by Nebuchadnezzar long ago concerning the Most High—that His “dominion is an everlasting dominion, and His kingdom is from generation to generation”. It cannot be destroyed.

Church Notes

North Tolsta Induction

On Wednesday, 23rd August 1972, the Outer Isles Presbytery met at 2 p.m. in the Church at North Tolsta for the purpose of ordaining the Rev. Duncan Maclean, Probationer, to the Ministry of the Gospel, and inducting him to the Pastoral Charge of the North Tolsta Congregation. Three ministerial brethren, who were present in the large congregation which was drawn from all parts of the Island, and also from further afield, were associated with the Presbytery for the occasion. They were Rev. J. Macdonald, Staffin, Rev. J.W. Ross, Lochcarron, and Rev. D.M. Campbell.

The Moderator of Presbytery, Rev. D.J. Macaskill, M.A., Uig, constituted the Presbytery with prayer, and then Rev. J. Macleod, M.A., Stornoway, conducted Divine worship, preaching an appropriate sermon from the words in Acts, chapter 10, verse 33, “Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.” At the close of public worship, the Clerk of Presbytery read a brief narrative of the steps which had been taken to fill the vacancy in the congregation. The Moderator of Presbytery then asked the Pastor-elect to stand, after which he addressed to him the questions usually put to Probationers at their Ordination, which Mr Maclean satisfactorily answered, and the Formula having then been read to him, Mr Maclean signed the same in the presence of the congregation. Thereafter Rev. Duncan Maclean, Probationer, was ordained to the office of the holy ministry, with solemn prayer by the Moderator, and the laying on of hands of the ministerial brethren in the Presbytery.

The newly ordained minister was then formally inducted to the

pastoral charge of the North Tolsta Congregation, and suitably addressed by the Clerk, from the words of the Apostle Paul to Timothy in his second Epistle, chapter 4, verse 2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The congregation were then suitably addressed by Rev. A. Mackay, Tarbert, from the words of Paul to the Thessalonian believers in his first Epistle to them, chapter 5, verse 5, "Brethren, pray for us."

Before the solemn service was brought to a close by the singing of the last three verses of Psalm 122, the Clerk read two letters, expressing good wishes to the newly ordained pastor, from Rev. A. F. Mackay, M.A., Inverness, and Rev. D.J. Macdonald, M.A., Port-nalong, respectively. After the Benediction, the congregation had an opportunity of shaking hands with the newly inducted pastor. It is the prayerful desire of the Presbytery that the pastor and people of North Tolsta Congregation will be abundantly blessed o God, with all spiritual blessings in heavenly places in Christ Jesus.

A.M. Cattanach, Clerk of Presbytery.

Induction at Aberdeen

On the evening of Friday, 6th October before a large congregation of our people who travelled to the Aberdeen Church from such parts of the Church as Lochinver, Wick, Dingwall and Inverness, with a few friends from the south, Rev. E.A. Rayner was settled as their first minister over the Aberdeen congregation. The Moderator of the Northern Presbytery, Rev. R.R. Sinclair, preached from the words of Mark 10: 43-45: "But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." The greater part of the sermon dwelt upon the qualifications which raise the true servant of Christ into prominence in the Lord's work, such as pre-eminence in spiritual character and attainments; faithfulness and success in the duties of the pastoral office; devotion and humility in the Church's service whose servant he is: and in conclusion brief reference was made to the great example of the Son of Man.

The minute calling the meeting was read by the clerk, the Presbytery's Edict returned, the proclamation made at the church door, and after public worship the narrative of steps taken in pre-

D.B. Macleod from the Northern Presbytery, and Rev. J.A. Macdonald from the Southern Presbytery. The Church was filled with members of the congregation and friends from different parts so as not to leave one vacant space.

After the part-minute, calling the meeting, was approved and the Edict returned, duly certified, the Officer of Court, Dr James Tallach, went to the church door and made proclamation relative to the Presbytery's intention. No objection was made.

The presiding Moderator of Presbytery, the Rev. S. Fraser Tallach, Strath, then went to the pulpit and preached an illuminating discourse from the words of I Timothy 3: 15, 16. Thereafter the Clerk gave a brief narrative of proceedings in the Call, Mr Beattie gave satisfactory answer to the Questions required to be put to Ministers at such a time and signed the prescribed Formula in presence of the congregation. The Pastor-elect then kneeled, and the Moderator with solemn prayer and the laying on of the hands of the Ministers present ordained Mr Douglas B. Beattie as Minister to the pastoral charge of the Plockton/Kyle Congregation, and the brethren gave to him the right hand of fellowship.

Rev. M. MacInnes then addressed Mr Beattie as to the responsibilities of his new position and the Rev. A. Murray likewise reminded the congregation of its duty in respect of the privilege of having a minister settled over it. Good wishes to both minister and people were expressed by Revs. D.A. Macfarlane and A.F. Mackay and Mr D.M. Campbell. The solemn proceedings ended with singing and the Benediction and Mr Beattie shook hands with his new flock at the church door.

The occasion marks a truly historic step in South West Ross for the Free Presbyterian Church of Scotland. As that had been alluded to during the course of the evening, a number of worthy Lay Missionaries had ministered to the needs of the people in these parts from the date of the Church's inception. Now for the first time an ordained minister was settled over the congregation. It seems truly fitting that the first minister of the congregation should himself be entering upon his first charge, and especially so as here we witness the consummation of the efforts of the people to secure sanctioned-charge status, a movement which had itself been stimulated by the coming into their midst of Mr Beattie. It remains to wish pastor and people much of the Lord's favour in the days to come, and our prayer is that the settlement of a minister in a not unpro-

paring the Call was given. The pastor elect then answered the stated questions satisfactorily, signed the Formula, and then knelt to be solemnly ordained to the office of the ministry by the ordination prayer, accompanied by the imposition of hands. Thereafter, Mr Rayner was inducted to the pastoral charge of the Aberdeen congregation in the name of the Presbytery and by the authority of the Divine Head of the Church, and received the right hand of fellowship. Rev. J. Tallach addressed suitable remarks on his work in the ministry to the minister and Rev. J. Nicolson likewise addressed the people, followed by a few words of good wishes by the clerk, Rev. A.F. MacKay and Rev. Wm. Grant, now in retirement in Dingwall. Members of other Presbyteries were present and of these were called to speak Rev. J.W. Ross, Lochcarron; Mr J.P. H. MacKay, Edinburgh; from Dundee Dr Cameron Tallach who did so much in past years for the congregation when living in Aberdeen. Revs. D.M. Campbell, F. Tallach and Ian Tallach were also associated with the Presbytery. The Moderator of the congregation during the vacancy, Rev. D.B. MacLeod thanked the people throughout the Church for their generous help with the debt on Church and Manse buildings, and again thanked the Aberdeen congregation for presenting him with a wristlet watch in recognition of his services as Moderator. The meeting was then concluded with the benediction and the newly inducted minister met the people at the door as they left and returned to take his seat on the Presbytery which continued to deal with further business.

The harmonious settlement of Rev. E.A. Rayner so soon over the Aberdeen congregation is a source of great encouragement to our people there. Formed into a sanctioned charge a few years ago, Aberdeen is of very recent growth, and we pray that the Lord will greatly own the labours of his servant and grant him many seals to his ministry.

A.F.M.

Ordination and Induction at Plockton/Kyle

On 12th September the Western Presbytery met in the Free Presbyterian Church, Plockton to ordain to the ministry and induct to the pastoral charge of the Plockton/Kyle congregation the Rev. Douglas B. Beattie, Probationer.

From the Presbytery there were present seven Ministers and nine Ruling Elders and, in addition, there were associated with the Court at this meeting the Rev. D.A. Macfarlane, A.F. Mackay and

missing field may prove a success alike in the matter of God's glory and, more particularly, in the ingathering of many sinners to Jesus, the Saviour.

Alex. Murray, Clerk of Presbytery.

Synod Decision re: Rev. Donald Campbell

The Synod approved the decision of the Foreign Mission Committee to invite Rev. Donald Campbell, Zenka, to submit his resignation.

Synod Decision re: Mr James Tallach

The Synod records its sincere thanks to Mr James Tallach for his work on the Mission on his homecoming at the end of his contract. The Committee were of the view that in the latter stages of Mr Tallach's service in Rhodesia he was concerned with so many tasks that it was not possible for him to give them all sufficient attention, and the Synod, recognising this, consider that, in judging his work, this matter has to be kept in view.

Student Licensed

The Southern Presbytery met in Glasgow on Tuesday, 19th September 1972. Mr J.A.T. Van Dorp, Divinity Student, was taken on Trials for Licence. His trials being sustained, he was licensed to preach the Gospel.

Malcolm MacSween, Clerk.

Church Extension

The Synod agreed in principle at its meeting in May 1972 that steps be taken to appoint a minister whose responsibility would be the oversight of Church Extension work at Stirling and Dundee.

The Church Extension Committee acting on this resolution would be glad to know if there is any minister of the Church who has the mind to engage in this work as the prospects of both these places appear promising.

In the event of a suitable applicant coming forward the Committee would make arrangements for accommodation and salary, etc., in conjunction with the Southern Presbytery. Applications should be addressed to the Clerk of the Committee: (Rev.) D.A. Maclean, Free Presbyterian Manse, Halkirk, Caithness.

Church Deputy to Italy

Rev. John Tallach, Kinlochbervie, expects to leave for Italy early in November, accompanied by his wife. He requests the prayers of readers, that the Lord would help him in regard to his seven week visit, and that the Word of God would have an entrance into souls in that needy land. We are sure that readers will bear this request in mind and will remember them at a Throne of Grace. We trust that the Lord will put His protecting care over them and open doors of opportunity in Italy.

Presbytery Meetings (D.V.)

Northern—At Dingwall on Tuesday, 7th November, at 4.30 p.m.

Southern—At Glasgow on Tuesday, 14th November, at 6 p.m.

Outer Isles—At Stornoway on Tuesday, 14th November, at 3.30 p.m.

Dumbarton Manse Purchase Fund

Following upon the recent decision of the Synod to raise the Dumbarton congregation to the status of a sanctioned charge, an effort is now being made to obtain a suitable house for a Manse. The congregation are presently doing all they can to build up their Manse Purchase Fund, and will continue to do so with regular contributions. Due, however, to the present high cost of buildings, and the comparative size of the congregation, the Deacons Court are now appealing to the friends of Dumbarton Congregation, and to the church at large, to assist them in further establishing the Cause of Christ in that town. Donations, in connection with the appeal, should be sent to Mr A.E. Alexander, "Hampshire", 281 Glasgow Road, Dumbarton, G82 1FE, by whom they will be gratefully received and acknowledged.

(Rev.) Donald Maclean, Interim Moderator.

The Southern Presbytery unanimously approve of, and endorse this appeal.

Malcolm MacSween, Clerk of Presbytery.

Corn fully ripe is reaped and gathered in, so must we be when ripe in grace or sin.

Christian Treasury.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Sustentation Fund: Anon., Inverness, £50.

Jewish and Foreign Mission Fund: Mrs R. Ferguson, Leverburgh, £2; Westfield Parish Church, Norfolk, Harvest Thanksgiving Offering, £10 per Rev. G. Hill for Medical Missionary Work.

Foreign Mission Fund: M.R. Mackay, Bettyhill, £2; Mrs Mackenzie, Glenelg, £2; H. McRae, Kelwood, Manitoba, £4, all per R.W.M.M.

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations:—

Free Distribution Magazine Fund: Miss C. Fletcher, Lochgilphead, 44p; Miss M. Matheson, North Strome, 40p; Rev. R. McGhee, Dalkeith, £2.

Welfare of Youth Fund: H. McRae, Kelwood, Manitoba, Canada, £4.

On behalf of the Trinitarian Bible Society: H. McRae, Kelwood, Manitoba, £4.

The treasurers of the following congregations acknowledge with sincere thanks the following donations:—

Aberdeen: Wellwisher, Harris, £2 per R.W.M.M.; L. Gillanders, Stratford, Taranaki, £97.18; Mr and Mrs Angus Morrison, Tarbert, £2; Anon., £5 and £1 (both in collection plate), all for Manse Fund; J. MacPherson, Aviemore, £1 per W. McK., Inverness, for Communion expenses.

Applecross: Two friends £5 per C. Gillies for Sustentation Fund.

Dundee: Mrs Margaret Ross, Portree, £5 per Rev. Dr Tallach.

Glasgow: Mrs Walker, £1; Mrs Piper, 50p, both for bus expenses; Anon., £1 (left in bookroom) for Congregational Fund.

Glendale: Mrs Macleod, £15 per Rev. J.C. for Sustentation Fund; Friend, £2 for Collection and friend £1 for Dominion and Overseas Fund, both per Treasurer.

Halkirk: From estate of late Miss Mary Ann MacPhail, £134.88 per Middleton Ross and Arnot, Dingwall, for Congregational purposes.

Helmsdale: From estate of late Miss Mary MacPhail, Helmsdale, £134.89.

Ingwenya: Vancouver congregation Cdn. \$2100.00; Timothy Mission Fund, US.\$100 for Mbuma Mission Hospital.

Kyle: Mr C. MacLeod, Kyle, £2, and Mrs A.N. MacLeod, Kyle, £2 both for Sustentation Fund; Friend, Kyle, £6 and Friend, Inverness, £3 both for Kyle building, all per Treasurer.

Lochinver: Friend of the Cause, £5 for Sustentation Fund.

North Harris: Friend, £5 (in collection plate) for church, manse and car maintenance; Friend, Geocrab, £5; Friend, Kyles-Scalpay, £1; Friend, Stockinish, £1; Friend, Collan, Stockinish, £2; Angus Macleod, Leacklea, Stockinish, £2; Friend, Stockinish, £1, all for minister's car expenses; Mr and Mrs Angus Morrison, Kennedy Terrace, Tarbert, £5 (£2 for manse maintenance, £1 for minister's car expenses, £2 for Aberdeen Manse Fund); Friend, Meavaig, Tarbert, £5 (£3 for communion expenses and £2 for minister's car expenses) per Rev. A. McK.; Friend, £5 (in collection plate) for communion expenses.

North Tolsta: Anon., £5 for Induction expenses per Treasurer; In loving memory of our Mother, £10 for Foreign Mission Fund; Mrs Macaskill, 2 Garden Road, Stornoway, £5 for communion expenses, both in church plate.

Oban: Miss Dewar, Chest Hospital, Oban, £5 for Sustentation Fund per Rev. M. MacSween.

Portree: In envelope, £3 per Treasurer; Mrs MacNab and Miss Nicolson, £5, both for communion expenses; Mr A. Chaplin, £10 for church bus and £2 for property fund; Envelope, £5 for Dominion and Colonial; last three in collection plate.

Raasay: Friend, Fort William, £2; Friend, £2; A.M.U.P., £1; From T.T. and T.C.G., £5; P.N.H., £3; Matthew Ch. 6: 3, £2 all for manse extension per J.M.M.L; Friend, £10; C.I.N., Inverness, £2, both for manse extension; C.I.N. Inverness, £3 and envelope in plate £1, both for Sustentation Fund. Last four per Treasurer.

Staffin: Envelope in plate, £10; Friend, Kent, £2 per M.M.; Friend £2 per K.A.McD., all for Sustentation Fund. M.N., Staffin, £5 for congregational purposes per Rev. J. McD.

Strath: Friend, Loch Broom, £10 per Rev. F. Tallach; Friend, Uig, Skye, £2 per D. MacKay, both for Broadford Manse Building Fund; Anon. (in collection plate) £5 for communion expenses.

Wick: Anon., Glasgow, £5 for Aberdeen Manse and £5 for Wick Manse, per J. Martin.